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the above statement is, however, not very convincing, as I shall try to show.

That there was a deified Mefitis there can be no doubt. The inscriptions show that Mefitis was worshiped at Potentia (C. I. L. 10. 131-133), Grumentum (C. I. L. 10.203), Transpadane Gaul (C. I. L. 5. 6353); but especially in Central Italy (Pliny, N. H. 2. 208; C. I. L. 9.1421; 10. 3811; 10. 5047). Varro (L. L. 5.49) mentions a grove of Mefitis, and Festus (476. 13, ed. Lindsay) a temple on the Quirinal at Rome, but without indicating the nature of the goddess. On the other hand Servius, commenting on Aeneid 7.84, says:

*'Mefitis is, properly speaking, an offensive gas arising from the earth, originating in sulphurous waters; and is of heavier quality in groves, on account of the density of the wooded growth. . . . We know, moreover, that such a gas arises only from the corruption of the air. . . . So that Mefitis is the goddess of a most offensive odor.'*

Other references to Mefitis in the Latin authors will be found in the article on Mefitis in Roscher's *Lexikon der Griechischen und Römischen Mythologie*. No one of them mentions the deity as any other than the deity of noxious gases, especially of those gases arising in volcanic regions. Hence, I believe, we may dismiss, as unsubstantiated by a scintilla of evidence, the statement in the Cambridge Companion to the effect that Mefitis was a goddess of malaria.

That Angerona was a goddess of quinsy is also very doubtful. The truth seems to be that her cult had become so obscure even to Roman antiquarians that they were unable to agree upon either the etymology of the name or the function of the deity. That she was the deified quinsy rests only upon the statement of Julius Modestus, apud Macrobius 1.10.9, and on Festus 16, ed. Lindsay. The former passage reads: 'Julius Modestus says that sacrifice is offered to this goddess because through prayer to her the Roman people was relieved of the disease known as *angina* (quinsy)'. The latter passage has: 'Sacrifices were instituted to Angerona by the Romans when all of their herds were being consumed by *angina*'. Against this explanation we may quote Macrobius himself (3.9.4) for the belief that Angerona was the goddess who kept in her possession the secret name of Rome, and so protected the city. Finally, Mommsen, arguing from the fact that her festival came at the winter solstice, and from information gleaned from a much mutilated Praenestine calendar, has convinced so careful a student of Roman religion as Wissowa (*Religion und Kultus*, 241) that Angerona was probably connected with the winter solstice; Mommsen further suggested the etymology ab *angerendo*, id est ἀπὸ τοῦ ἀναφέρειν δαίμονα τὸν ἥλιον. This explanation appears to Fowler (*Roman Festivals*, 274-275) the most acceptable solution of a probably insoluble problem in Roman religion. At any rate, all scholars of to-day and most of those of antiquity unite in condemning the idea that Angerona was the deification of quinsy. Perhaps the most convenient conspec-

tus of the passages relating to Angerona is the article in the *Thesaurus*.

The evidence for Scabies (the itch) as a deity seems even less substantial. It consists of a single passage, Prudentius, *Hamartigenia* (published about 405 A. D.), 220; unless, indeed, we understand a deified itch in Horace, *Ars Poetica* 417. In this passage Horace makes one who would compose poetry without enduring the labor of preparation say:

Ego mira poemata pango;  
occupet extremum scabies! mihi turpe relinqui est,  
et quod non didici sane nescire fateri.

The expression *occupet extremum scabies* Acron interprets thus: 'May he get the itch who comes out last at composing verses'; for, he says, 'the poet is here speaking metaphorically, drawing his figure from children's games. For when children are playing at certain running games, they shout! Occupet scabies in extremo remanentem'. Porphyrio and the Commentator Cruquianus give similar explanations. On the basis of none of these could anyone possibly admit, it seems to me, the existence of a deified itch; though it might be allowable to think of it in the minds of the children as a personified itch.

Our search, then, for deified diseases other than fever has resulted in the rejection of the malaria, the quinsy, and the itch god. Nor have I been able to find any actual diseases, except fever, which were deified by the Romans.

Our excursion into Roman religion has sought to show that religion somewhat in the process of making. It has led us to the conclusion that Roman magic was older and stronger than Roman religion, and that the latter borrowed from the former. As to the origin of the gods, we have given reasons for believing that the Roman gods were not deified sorcerers, as Professor Frazer suggests, but were rather deifications of the more or less hazy *numina* of nature. Among these latter, in process of deification, we have called especial attention to the deification of disease.

It may be that to many ransacking of out of the way authors for out of the way facts appears to be a waste of energy; but, to my mind, no labor is lost which enables teachers of the Classics to get into more living touch with the every-day life of the ancient Romans and the ancient Greeks; nor, in my opinion, is there any field of investigation which will yield a richer first-hand appreciation of the life of a people than the study of that people's folk belief and religion.

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## REVIEWS

Caesar in Gaul. By Benjamin L. D'Ooge and Frederick C. Eastman. Boston: Ginn and Company (1917). Pp. xl + 460 + 120. \$1.40.

This edition of Caesar has been prepared to meet "the modern demand for economy and efficiency";

and in general it achieves its aim. To include in one volume text, notes, grammar, composition, and vocabulary certainly makes for economy; though inevitably in all such books much that is valuable must be sacrificed to condensation.

The title of the book misleads; just why a volume which includes both British campaigns and portions of the *Bellum Civile* should be called *Caesar in Gaul* is not clear. The Introduction is a model of excellence. The selections from Caesar's text are admirably chosen: the complete text of the first four books meets the Collegiate prescription, while the most interesting portions of Books 5-7 furnish abundant material for sight-reading, and the continuity of the story is secured by excellent synopses of the omitted sections. It is especially gratifying to see the selections from the Civil War. The reviewer has always regretted that second year students have had no opportunity to read Caesar's own account of the greatest achievement of his unparalleled career. If an introduction in Latin to the writings of Caesar himself is needed, pages 1-10 well supply it; but these pages could have been omitted without weakening the book. It is also difficult to see the wisdom of reducing the indirect discourse to the direct in the body of the text of Book 1, thereby confirming the pupil in his impression that indirect discourse is abnormal Latin. The real key to the resolution of indirect discourse is extremely simple—merely that the student shall imagine himself to be the speaker. All the changes then fall into line with perfect naturalness. It seems that with the present treatment the pupil will infallibly know less of this important subject than if he had himself wrestled with it under skilled guidance.

The Notes are excellent, though greatly condensed, and extending only to the end of Book 4. Valuable and interesting historical and ethnological comment might, however, have been added on all the books. Thus, on 6.18, it might be noted that measuring time and distance by 'sleeps' is practically universal among races of low civilization, probably as being more readily represented in their equally universal sign language. So also 6.24 is pregnant with suggestion. But perhaps this is hypercriticism. To one feature of the Notes, however, unstinted praise must be given: they are not at the foot of the page for ready reference by the careless. The maps and the illustrations are admirable, and the specimen of a MS of Caesar will gratify much entirely proper curiosity. An example of uncial writing should also have been included.

It is a cause for regret that the vitally important subject of Latin composition is dismissed in a skeletonized fragment of 46 pages. The grammar is as well treated as is possible consistently with so great compression: but an even 100 pages of Latin Grammar, forms, and syntax is certainly administering intellectual tonic in tabloid form. It may be gathered that the reviewer is opposed to the *multum in parvo* second year text-book. Theoretically, he is. Pedagogically, such tabloidal

text-books have nothing to recommend them. Still, the public demand exists, and must (we suppose) be met. The valuable drill of *reference* is sinking into desuetude, and anything resembling intellectual labor for the young seems now everywhere taboo. The educational profession is the only one in which the client interprets the law and the patient writes the prescription.

The weakest feature of the book is the Vocabulary. It is not only condensed to the limit of usefulness, but the definitions are, at times, traditional ones which sadly need modernization. A few instances will sufficiently illustrate. "Sally", obsolete as a military term, is given as the definition of *eruptio*, instead of the technically correct 'sortie' and 'rush'. Under *transtrum* the basic meaning, 'rib' (of a ship), is unmentioned, while "crossbeam", as a term of naval architecture, is unthinkable. For *antenna* the important (and accurate) 'spar' is not given. "Yardarm", the term given, is wholly incorrect, for the term means only the extremities of a yard or a spar outside the sheave-block, and it is probable that the ancient ship had no yardarm, owing to a different system of spreading sail. As an example of extreme condensation we have, "armis ius exsequi, by force of arms"; there are few students who would not understand this as a rendering of the entire phrase, and so become hopelessly confused. A vocabulary to Caesar should contain indications of the constructions following important words; yet not one does! There is but one perfect Vocabulary to a Secondary School classic in America, which should be the model for all to follow. The reviewer feels free to allude to this one, as it is attached to a publication by the same firm (I refer to the Dictionary to the Anabasis by Professors White and Morgan). A table of idioms would also have proved useful.

Granting, however, the necessity or the advisability of such a condensed presentation of the subject, the book seems to unite the maximum of convenient excellence to the minimum of defect.

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### CLASSICAL CONFERENCE AT SYRACUSE

On November 27-28, 1917, a Classical Conference was held at Syracuse, as The Classical Section of The New York State Teachers' Association. There was a good attendance. The programme was carried out as given in THE CLASSICAL WEEKLY 11.56. The President of the Section, Mr. J. P. Behm, of Central High School, presided. The officers elected for 1918 are as follows: President, Professor George Dwight Kellogg, Union College; Secretary, Mr. Jared W. Scudder, Albany Academy. If I remember correctly, Professor Knapp and Miss Anna Pearl MacVay are Vice-Presidents.

There is not space to print all the papers. Two I give, in much condensed form, below, in this issue. Another, Mr. Behm's paper on Dr. Flexner and his Critics, will receive consideration later. C. K.